

Reformed

A MAGAZINE FOR THE CHRISTIAN FAMILY

APRIL 2013
Volume 32 Issue No. 6

PERSPECTIVE

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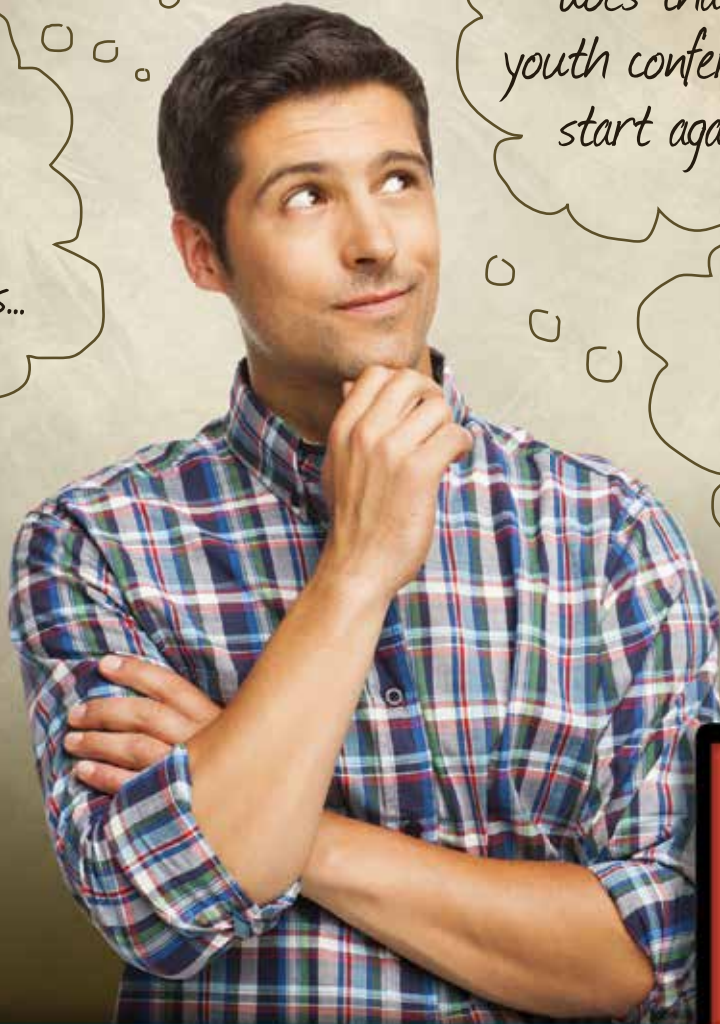
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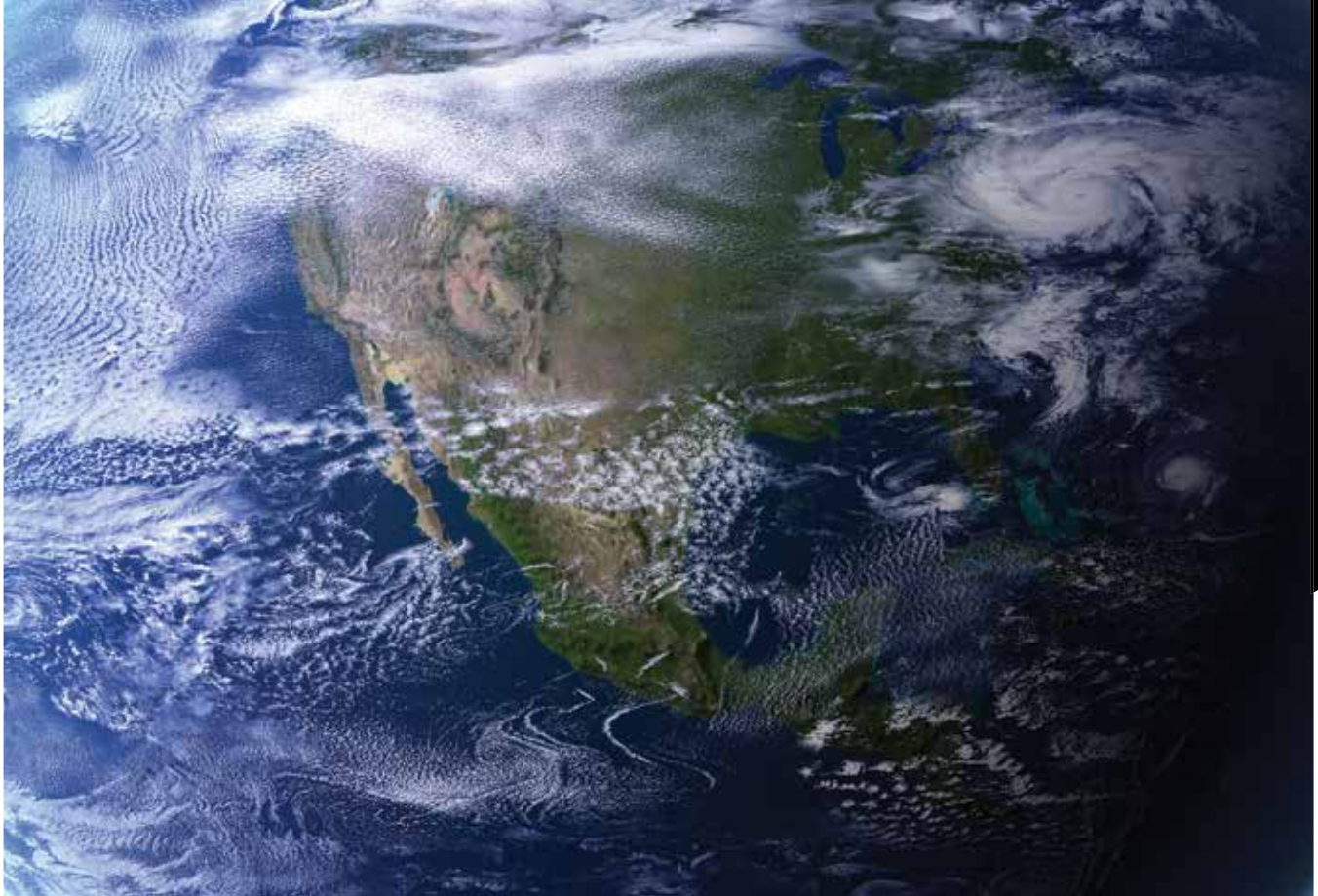
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A CHRISTIAN RESPONSE TO
EARTH DAY

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**THE BIGGEST
ENVIRONMENTAL CRISIS**

– *James Wanliss* **p.22**



Standing on Guard for Thee, by Reformed Perspective writer Michael Wagner, provides an historical account of Christian resistance to the decline of traditional morality in Canadian society.

“If this was fiction it might be classified as a horror story. . . with a happy ending. It is a gore-filled account of Canada’s spiritual decline, but also a heroic tale of giants like Ted Byfield, Ken Campbell, and Gwen Landolt who have fought against the growing darkness. These giants may have lost more battles than they’ll ever win, but Wagner leaves no doubt about who will ultimately triumph.”

Jon Dykstra, Editor, *Reformed Perspective*

MICHAEL WAGNER

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FROM THE EDITOR

Brief and briefer

Speaking out in an age of social media

It's always been *hard* to say things briefly. When asked how long it took him to write a speech, US President Woodrow answered:

It depends. If I am to speak ten minutes, I need a week for preparation; if fifteen minutes, three days; if half an hour, two days; if an hour, I am ready now.

But now, in our age of tweets, blog posts and text messaging, getting right to the point has become all the more important. So how can we reach the unreached using social media? If we only have a few sentences to say something of substance what can we do with this minimal space?

A lot... if, like President Wilson, we're willing to put in the time it takes to be brief. Here are a few pointers for texting, tweeting or typing short and sweet.

1. Pick just one point

If you have limited space, pick your most important point. Most debates have just a single core issue, but it is easy to get lost in side issues and matters that don't matter. This is where size constraints really are a blessing – limited space forces us to focus!

2. Bring it back to God

So what should that one point be? It's as simple as asking, what has God said about it?

Take the hot topic of "marriage equality" as an example. We might get distracted talking about whether homosexuality is normal, or raise the issue that homosexuals can't have kids, but that's not God's perspective. He doesn't care if it is normal; sin is normal! And while procreation is a purpose for marriage, the ability to procreate isn't what defines marriage. *He* defines it. That's what it comes down to. By bringing it back to God, we've arrived at the heart of the matter: *who gets to define what marriage is?*

Getting to the heart also helps us avoid bad arguments. In the US many on the Right are angrily denouncing the fact that judges may decide this issue. They argue that the people should decide democratically! But arguing this way concedes our core point: *God, not Man, gets to define what marriage is.*

Too often we forget about God, and argue every point except the one that matters, the one that will give Him glory. We need to bring it back to God.

3. Contrast and compare

So does that mean our short and sweet tweet should simply declare: "God said there is no such thing as gay marriage"? That's a little too short. We can keep it short and still manage to contrast God's wisdom with the world's foolishness.

With marriage this would mean contrasting God's unchangeable definition with examples of where the world's new definition will lead us. Polygamy anyone?

4. Beg/borrow/steal an insightful illustration

The great writer's adage is "Show, don't tell" and that's why word pictures, little stories and illustrations are a powerful addition to any argument. Now it's great if you can come up with an illustration on your own, but borrowing is easier. That underscores the importance of reading, of course. You can't borrow an illustration if you aren't interacting with other's ideas.

On the issue of gay marriage an oft-used comparison is the "square circle." This word picture highlights the reality that some things aren't open to redefinition.

Briefly said

If we boil this all down, add in an hour or two of writing and rewriting, the end



Jon Dykstra can be reached at editor@reformedperspective.ca. He doesn't tweet, but does occasionally twitch.

result is a Facebook-sized post that might look like this:

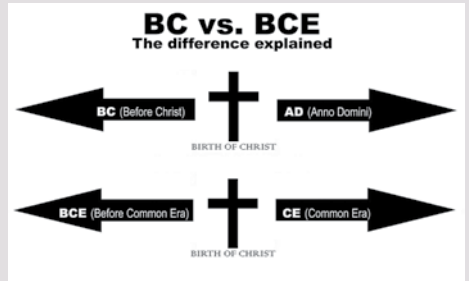
Fred, I noticed you changed your profile pic to the "marriage equality" symbol. Are you supporting the push for gay marriage? Do you think that we can redefine marriage? I don't. I think God has defined marriage, and trying to redefine it to include homosexuals is like trying to redefine circles to include corners. That just won't work. People can pretend otherwise – I can pretend there really are square circles – but all that results in is nonsense. We can see some of this nonsense manifesting already: if love is the key to our new definition that doesn't just allow two *men* to marry, it also allows polygamy (they just love *more*) and self-marriage (self love!). And why not marry a pet, a place or a pillow you love? Google it – it's all been attempted. It isn't surprising that foolishness results when people abandon God's standards. But it is surprising that you seem to be supporting it.

NOTA BENE

News worth noting

MUSEUM EMBRACES COMMON SENSE, NOT COMMON ERA

BY RAOUL KINGMA



In February the *National Post* reported that the Museum of Civilization in Ottawa has decided to return to using BC and AD (“Before Christ” and “Anno Domini,” Medieval Latin for “In the Year of the Lord”).

In place of these well-known, and clearly Christian, acronyms, the museum had been using BCE and CE to differentiate the time “Before the Common Era” and the “Common Era.” This usage is ubiquitous in academia as a method of keeping Christian reference out of historical work. However, it seems this secularization has fallen flat outside the ivory towers. The general public better understands the traditional acronyms, and, anyway, many mistake CE to mean “Christian Era.”

According to Patricia Lynch, manager of media relations for the museum:

There was a decision that we would be using those terms in documents intended for the public because it seemed to be a better, more understood term... And then for academic and scholarly stuff, we'll be continuing to use CE and BCE. It has nothing to do with the Christian calendar. It has more to do with the fact that it's considered common usage.

Though it isn't as explicit about acknowledging Him, the BCE/CE construct still uses the birth of Jesus to define the boundary between eras. So the secularists may remove his name from their plaques, but they have not removed his climactic entry into history: “And he is before all things, and in him all things hold together” (Colossians 1:17).

SUPREME COURT: WHEN IT COMES TO HOMOSEXUALITY TACTLESS SPEECH IS HATE SPEECH

BY NEIL DYKSTRA & ANDRÉ SCHUTTEN

The Supreme Court of Canada handed down a decision on February 28 that reversed an earlier acquittal of anti-homosexuality crusader Bill Whatcott. The Court, in the 98-page ruling, attempted to tighten the reins on the Human Rights Commissions and Tribunals but upheld hate speech laws as constitutional.

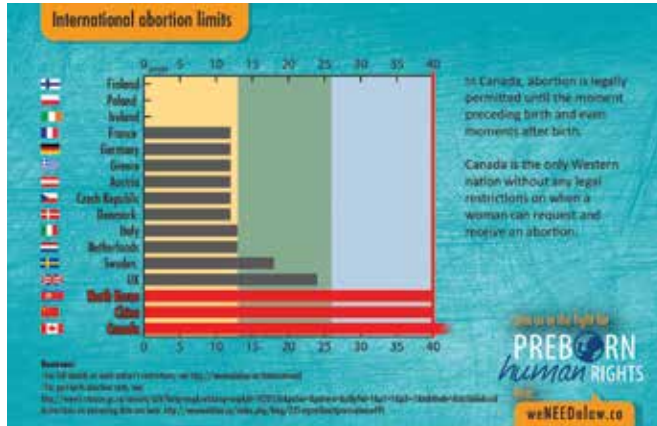
Mr. Whatcott is a man who describes himself as a born-again Christian. He hands out flyers explaining his views, using strong, even offensive language, and graphic, disturbing pictures to make his point. The Supreme Court determined that two of his flyers constituted hate speech and two did not, proving that the determination of what is, and isn't, hate speech is not at all objective or clear. After all, the Saskatchewan Court of Appeal said *none* of the four flyers constituted hate speech, and the Court of Queen's Bench said *all* four flyers did constitute hate speech. So even judges are entirely unclear on what is and isn't hate speech. How then can a regular citizen figure it out?

The Supreme Court reinstated hate speech penalties for two of the flyers, so Whatcott now has to pay a \$17,500 fine for his actions.

There are many problems with this ruling that should gravely concern not only Christians, but all Canadians who value their personal freedoms. While few of us would think it wise to begin a conversation with an unbeliever with God's prohibition of homosexual behavior, we should be allowed to! And while we should talk to homosexuals with grace and love, we should not be fined if we are blunt or tactless!

There is a positive to take away from this. Nothing in the Court's ruling restricts us from continuing to press the governments to abolish hate speech laws. In fact, when weighing the different alternatives available (strict hate speech laws, free market place of ideas, and criminal hate speech laws), the Court stated, “the marketplace of ideas [may] be a reasonable alternative, and where a legislature is so minded, it will not enact hate speech legislation.” That's our cue! Let's get to work lobbying the Senate and the legislatures of Saskatchewan, Alberta and B.C. to abolish the censorship powers of their human rights codes and to adopt the healthier, more reasonable approach. See Humanrightscommissions.ca for more on what you can do.

ABORTION ISN'T ENOUGH: PM, MEDIA RALLY TO INFANTICIDE



In February the We Need A Law campaign released a graphic illustrating that Canada has surpassed North Korea and China in victimizing the unborn. We are a world leader in wickedness.

a "clarification press conference," the *Canadian Press* admitted that their original story had been "confusing."

The media weren't the only ones spreading confusion on this issue. Prime Minister Harper responded to questions on the matter in the House of Commons by saying that, "All members of this House, whether they agree with it or not, understand that abortion is legal in Canada and this government, myself included, have made it very clear that the government does not intend to change the law in this regard."

Of course, babies born alive and left to die are (or should be) considered to be victims of infanticide, but apparently Stephen Harper is willing to let their deaths go unanswered. Mr. Harper has stepped away from the "middle ground," if there existed such a thing on this issue, and solidly into the pro-abortion camp. Even Joyce Arthur, the executive director for the Abortion Rights Coalition of Canada, recently marvelled that in spite of their initial fears, the Prime Minister seems to share the goal of her organization – the continued legality of abortion on demand, throughout all nine months of pregnancy, for any reason or for no reason, and funded by our tax dollars.

Late last year Statistics Canada confirmed that from 2000 to 2009 there were 491 babies born alive after abortions who subsequently died. The response of the *Canadian Press* and many other major media outlets to this appalling revelation is a testament to the fact that our media is championing the cover up of Canada's abortion status quo.

In January Member of Parliament Maurice Vellacott, a long-time pro-life champion, along with two of his colleagues wrote a letter to the RCMP, requesting that they investigate these post-birth deaths as possible homicides under Canada's Criminal Code Section 223(2), which specifies that it is "a crime to cause injury to a child before

or during birth as a result of which the child dies after being born alive."

The media's response was a short, dismissive story falsely claiming that these parliamentarians were asking the RCMP to investigate a number of late-term abortions as homicides. Late-term abortion is legal in Canada, and thus the tone of the "story" indicated that these MPs were flogging a dead horse as opposed to addressing the appalling phenomenon of post-birth *infanticide* in Canada. (This, of course, proves the point pro-lifers make all the time – that there is no difference between abortion and infanticide beyond the location of the victim.) When outraged pro-lifers contacted these media outlets and Mr. Vellacott was forced to hold

PARLIAMENTARY EXPANSION BRINGS 338 OPPORTUNITIES

BY ANDRÉ SCHUTTEN



On December 16, 2011 the *Fair Representation Act* became law in Canada. This Act established commissions in

each province to study the electoral boundaries of each riding therein to make sure that each riding is fairly represented as much as possible. The "electoral quotient" is 111,166 people; that is, ideally each Member of Parliament should represent a riding composed of 111,166 citizens. Because of Canada's growing population, the Act also adds an additional 30 seats to the House of Commons: 6 each to Alberta and B.C., 3 to Québec, and 15 to Ontario.

So what does this mean for Reformed Christians? Opportunity! All 308 existing ridings are being redrawn meaning that the current Members of Parliament will have to seek nomination

again. And the new 30 ridings will also need candidates. With some Members of Parliament retiring, 2015 will be a year of opportunity to have multiple Reformed Christians in the House, working for the good of this country, guided by the best worldview imaginable.

Reformed Christians, consider this moment! God has provided an opportunity: will you consider putting your name forward to seek the nomination of a party in your riding? Or will you help someone else who has the skills and abilities and leadership to do this work? Let's step up!



FACEBOOK AND THE 7TH COMMANDMENT

by Kenneth Wieske

A woman walked into my study a few days ago. She was nearly naked, wearing only a bra and panties. There is just one woman in the world who, while dressed like this, can be around me: my wife. But the woman who walked into my study a few days ago was not my wife. I was very embarrassed.

She, however, was not embarrassed at all. Let's call her: "Shameless." The reason Shameless was not embarrassed was because she had swallowed the lie of our modern society. This lie says the following: if the bra and panties are the same color and made of a fabric that can be used in water, then walking around in them is completely different than walking around in underwear because they are, after all, swimwear.

Shameless is a professing Christian, yet, because she has bought into this lie, she has no problem exposing her body to the whole world. I imagine she might be embarrassed to walk in the mall, or visit her grandparents, dressed only in her bra and panties. But for some reason, she does not see any problem in choosing a photo of herself dressed this way as her Facebook profile photo.

That's how she came into my office: by my computer screen.

I have hundreds of "friends" on Facebook that I hardly know. I accept friend requests from anyone who professes to be Christian, because I want to expand my network of contacts so I can promote the work of the various Reformed organizations and institutions I work with.

However, when a contact posts things on Facebook that promote indecent thoughts, or attitudes or actions that are not Christian, I delete them immediately.

THREE REASONS

Let me share with you the reasons why I deleted Shameless.

1. HER BODY BELONGS TO HER HUSBAND

If she is not married, she must keep her body for her future husband (1 Cor 7:4). Her body is not to be exposed for the world to see, much less is to be

displayed on my computer screen.

2. MY PASSION BELONGS TO MY WIFE

Seeing the body of another woman does not promote my sanctification or edify my marriage (Prov. 5:15-20; Job 31:1). God created man so that he experiences a very strong reaction when he sees the body of a woman. This reaction within marriage is beautiful and promotes true love. Outside of marriage it is shameful and brings destruction and sorrow.

In this world, mired as it is in immorality and sexual perversion, vigilance is necessary for a man to keep his sexual purity. When other women present themselves almost naked to him, that surely does not help in his fight against sin.

3. PUBLIC NAKEDNESS IS A DENIAL OF CHRIST'S WORK


When man fell into sin, his nakedness was exposed. God then gave clothes to cover the shame of Adam and Eve. An animal had to die so that their nakedness was covered. This was a foreshadowing of Christ's work, in which He was exposed and naked on the cross, taking upon Himself our shame, and shedding his blood for us so we could be covered with the white robes of His righteousness.

The way we dress reflects something about our understanding of the Gospel. When Christian men and women expose their bodies in public, they are obscuring the manifestation of the power of Christ's work in their lives – instead of dressing in decent apparel, with modesty and good sense, they mimic the world, which glories in its shame.


CONCLUSION

Sadly many readers will find this article too radical. Christian women can't wear bikinis? Men should vigilantly

avoid looking at such exposed women?

There's a reason this seems radical: we're so mired in worldliness that we don't even notice it. Today's worldly, superficial Christianity produces worldly, superficial Christians. However Christianity as taught by Christ and his apostles is a total transformation of life in all respects, accompanied by a radical commitment to holiness. The change in us is not meant to be a slight one – we are to be transformed into something else entirely: "Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come" (2 Cor 5:17a). Now that's radical! And that is Christianity! 

This article first appeared on reformahoje.org and has been translated from Portuguese and reprinted here with permission.



The way we dress reflects something about our understanding of the Gospel. When Christian men and women expose their bodies in public, they are obscuring the manifestation of the power of Christ's work in their lives

IF GOD IS OMNIPOTENT...

by Rob Slane



I have a theory that somewhere out there in this weird, wide world, there exists a laboratory, staffed entirely by atheists, the sole purpose of which is to churn out hard questions for Christians. In the January issue of *Reformed Perspective*, Jon Dykstra commented on one such popular riddle: "If God is omnipotent, if He is all powerful, can He create a rock so heavy that He can't lift it?"

Jon persuasively argued that in asking this question, the atheist misunderstands what we are saying about God's character. There are many things, such as lying, that God cannot do, not because He is lacking in any way, but because such a proposition would violate His nature. Making a rock too heavy for Him to lift would fit into this category. In addition to the character violation argument, I want to come at the question from another angle, giving another reason why the riddle falls flat.

TAXES TO CAESAR?

The question is a bit like one of the conundrums the Pharisees put to Jesus (Matt. 22:15-22). Answer yes and we've got you; answer no and we've got you still.

Can God make a rock so heavy He cannot lift it? Answer with a no, and God apparently disappears in a puff of His own powerlessness; answer with a yes, and again He goes up in a wisp of anti-omnipotence. Difficult conundrum though it may be, it should be borne in mind that it does come direct from the minds of those who believe we got a Universe out of nothing. That ought to tell us something!

So what is the answer to the rock question? Well the simple answer is no, He cannot create something so heavy He cannot lift it. So that's the end of God, isn't it? Atheists 1 - Christians 0. Game over.

Well not quite. In fact, rightly understood the question actually turns back on itself and becomes a wonderful apologetic for the omnipotence of God.

How so?

There is a basic problem with the question itself and that basic problem is logic. Or more accurately, the total lack of it. It is perhaps not as easy to see this with the attribute of omnipotence as it is with some of God's other characteristics, so let's begin by rephrasing the riddle using another of God's traits, His infiniteness: "If God is infinite, if He is unlimited, can He use His boundlessness to create something more infinite than Himself?"

Now the problem with this is not very hard to see. Infinity is, by definition, infinite, and so there cannot possibly be anything greater than it. Therefore, if God is infinite, the reason He cannot create something more unlimited than Himself is because:

1. Infinity by definition cannot be surpassed.
2. He Himself is that infinity.

In other words, it is impossible for Him to create something more infinite than Himself, *not because He is not infinite, but rather because He is.*

Now plug the same logic back into the original riddle: "If God is omnipotent, if He is all powerful, can He create a rock so heavy that He can't lift it?" The problem with the question is that it is loaded with the assumption that omnipotence can somehow be surpassed. But just as infiniteness cannot, by definition, be surpassed, nor can omnipotence. It is *All*-powerful. Not just 90% powerful with a bit of leeway to allow something 91% powerful. It is 100% powerful. That's what omnipotence is.

So the reason the omnipotent God cannot create something that defies his omnipotence is because:

1. Omnipotence by definition cannot be surpassed,
2. He Himself is that omnipotence.

In other words, God cannot create something too heavy for Himself to lift, *not because He is not omnipotent, but rather because He is.*

Atheist Riddle: Could God make a rock so heavy He couldn't lift it?

NOTHING BIGGER!

Look at it another way. If a being is able to create something bigger or stronger than itself, what does that tell you about it? Simply that the being in question cannot possibly be omnipotent, since the thing created is greater than itself. Therefore, the idea of the All-Powerful creating something that trumps All-Power is a total contradiction in terms.


But does it follow that this inability of the omnipotent God to create something greater than Himself implies limitedness? Well, it's a bit like asking whether a genius can create a work of greater genius than himself, and if the answer is no, maintaining that this disproves his genius. Could J.S. Bach or Michelangelo have created works greater than themselves? Clearly this is impossible, but wouldn't it be foolish for us to then use this impossibility to cast doubts on their genius?

So the heavy rock riddle, which apparently refutes the idea of God's omnipotence, instead ends up establishing it rather neatly. Which other being, besides the omnipotent God, would be unable to make something too heavy for itself to lift?

FOOLISHNESS TO THE GREEKS

But I have my own "omnipotence riddle" for atheists. Just as the heavy rock riddle assumes the idea of God's omnipotence in order to then ridicule the concept, I would like to assume the idea God's omnipotence, but this time in order to establish it. Their question is all about big things, but mine is more concerned with somewhat smaller things. So here goes: "If God is omnipotent, can He make Himself small enough to fit into a womb so that He can become the Saviour of World?"

Now the atheist, along with the gnostic and the liberal theologian, would like to say no. The incarnation is impossible, unthinkable and absurd. Well if God is not omnipotent then they are right. Such a proposition would be barking mad. But what if there is an omnipotent God? Would the virgin conception, the resurrection and the ascension be feasible then? Could an omnipotent, Trinitarian God accomplish that? Or would such things be too hard for even omnipotence to overcome? The question answers itself.

This is why the wisdom of the world will never understand the wisdom of God. The unbelieving mind seeks to disprove the omnipotence of God by asking hard riddles, even ones which propose the illogical and absurd idea of omnipotence trumping itself. Yet God has shown His omnipotence to the world already – not by making rocks too heavy for Himself to lift, but by becoming a baby, then a boy, then a man, all so that the world might be saved through Him. This is a riddle that only omnipotence could accomplish. 

The simple answer is no, He cannot create something so heavy He cannot lift it. So that's the end of God, isn't it? Atheists 1 - Christians 0. Game over. Well not quite.

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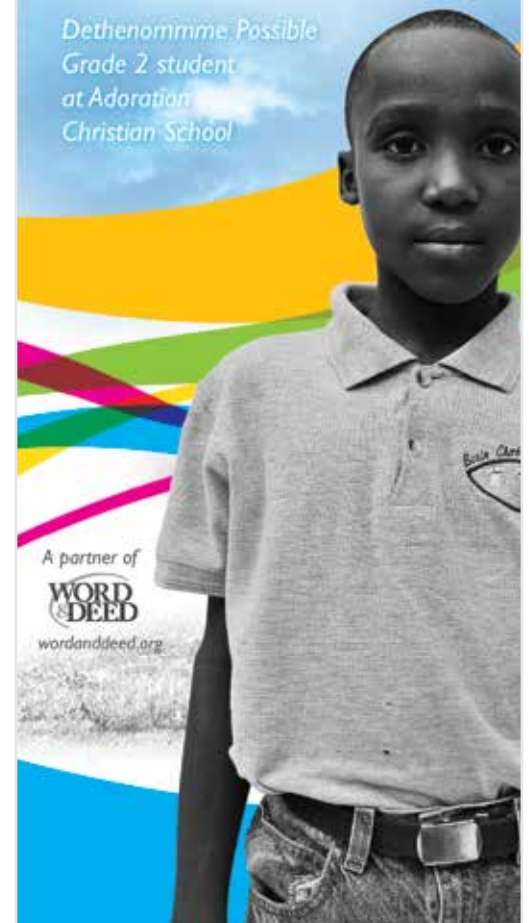
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TIDBITS RELEVANT,
AND NOT SO,
TO CHRISTIAN LIFE.

BY JON DYKSTRA

THE PARABLE OF THE TWO PARROTS

I'm reminded of a very successful young businessman. He loved to buy his mother these exotic gifts for Mother's Day and he ran out of ideas. Then he ran across these birds. These birds were cool! They cost \$5,000 a piece; they could dance; they could sing; they could talk! He was so excited he bought two of them. He sent them to his mother, and couldn't wait to call her up on Mother's Day.

"Mother, mother, what did you think of those birds?"

She said, "They was good!"

He said, "No, no, no, mother tell me you didn't eat those bird! Those birds cost \$5,000 a piece. They could dance, they could sing they could talk!"

And she said, "Well they should have said something."

And, you know, that's where we'll end up too, if we don't speak up for what we believe.

— joke told by Dr. Benjamin Carson, at the Feb. 7 National Prayer Breakfast in Washington DC.

TEACHING TEMPERANCE

Temperance is the forgotten virtue, so long neglected that we've forgotten what the word even means. It can be defined as "moderation in action" or "the ability to restrain from excess." In the May 31, 2012 *Breakpoint Daily* Eric Metaxas passed along a definition given by his friend Jerry Root: temperance is "the habitual ability to resist the enticement of immediate pleasure in order to gain a greater though more remote good."

Temperance then, is closely tied to self-control and moderation. We are a culture keyed to immediate gratification – we want it all now – so there has never been a more important time to teach our children about this forgotten virtue.

In the same *Breakpoint Daily* Metaxas noted how his friend, author and professor Jerry Root, taught it to his own children by

regularly offering them a choice: a small piece of candy now, or, if they could wait 'til tomorrow, a ten-dollar toy. They always chose the sweet, until one day when Jeremy, the oldest, chose the toy. The other kids, as they chomped on their candy, looked on Jeremy as if he were crazy – until the next day, that is, when he came home with a ten-dollar toy!

BEING HEAVEN-MINDED

Heaven should affect our activities and ambitions, our recreation and friendships, and the way we spend recreation and friendships and the way we spend our money and time. If I believe I'll spend eternity in a world of unending beauty and adventure, will I be content to spend all my evenings staring at game shows, sitcoms, and ball games? Even if I keep my eyes off impurities, how much time do I want to invest in things that do not matter?

— author Randy Alcorn in his book *Heaven*

TOO GOOD NOT TO SHARE

A collection of great signs and T-shirt slogans, as seen around the Internet:

- Dry paint
- Speak the truth even if your voice shakes
- No matter how big and bad your are, when a two-year-old hands you a toy phone, you answer it.
- Whatever you do always give 100%... unless you're donating blood
- Misuse of literally makes me figuratively insane

UPON CLOSER INSPECTION....

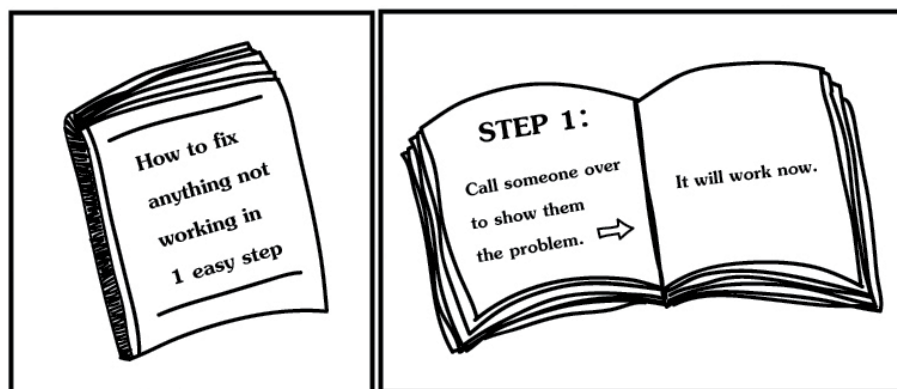
I keep calling it 'same-sex mirage' because from a distance it looks a bit like marriage, but on closer inspection turns out to be an illusion.

— author Rob Slane


EVEN SIMPLER!

As my father is wont to say, "That bumpersticker 'God said it, I believe it, that settles it.' is overly verbose! If God said it, *that* settles it!"

— RC Sproul Jr.



Doghouse Diaries
"D.I.Y. professionals for hire."



By switching to more expensive renewable energy, Europe ensured that their industry could not compete with regions of the world not bound by the Kyoto provisions.

THE KYOTO PROTOCOL: WHY IT FAILED

by Margaret Helder

There was so much misunderstanding about the Kyoto Protocol. Advocates declared that we owed it to future generations to participate, whatever the economic cost to ourselves. Some thought that local weather would be adversely affected if we did not participate.

These well-meaning people were all wrong. In fact, the participation of industrialized nations in Kyoto, however enthusiastic, made absolutely no difference. Moreover there never was any possibility that local weather could be affected by a country's opting in or out, since climate is a worldwide phenomenon. All along the climate change skeptics counseled against participation, but now the influential scientific journal *Nature* (November 29/12 p. 664) has dared to print the

words "failed" and "irrelevant" in connection with the Kyoto Protocol.

A FLAWED EXPERIMENT

As of January 1/13 the world emerged from the constraints, and hopes of the Kyoto Protocol. The treaty itself was forged amid high-pressure negotiations in 1997. Apparently at the time the leader of these talks took the unusual step of invoking Zen Buddhism, telling everyone that they had to break through mental barriers to achieve enlightenment (*Nature* November 29/12 p. 656). Then following two days of round the clock negotiations, an agreement was finally forged.

But it was not a case of everyone living happily ever after. Now in the cold light of hindsight, the best that can be said about Kyoto, by its strongest

advocates, was that it was a "grand policy experiment" that "had its flaws" (p. 657).

It transpires now that rather than making the environment more conducive to a healthy future (as reduced carbon dioxide emissions were supposed to achieve), we today see a world with emissions up by 50% since the 1990 base year. How could this have happened? How did all those political initiatives get everything so wrong?

AMERICAN "NO," CANADIAN "YES" AMOUNT TO THE SAME THING

One part of the problem was the "Berlin Mandate." A meeting of the United Nations Framework Convention on Climate Change (UNFCCC) in Berlin in 1995 agreed to divide the world into two categories for a future treaty. There would be the rich countries with heavy

“These are the same people who brought about the disaster of Kyoto, in the first place. They don't mind experimenting on a global scale with people's livelihoods.”



China was the Kyoto Protocol's bigger winner. The Protocol didn't put any limitations on them, so they continued to increase their industrial production even as the Protocol placed financial burdens on similar businesses in other countries.

climate responsibilities, and the less-developed economies (including China) with no responsibilities. Thus when the protocol was finally produced, some countries were bound by individualized commitments to reduce emissions relative to a base level taken as their 1990 emissions. Canada intended to agree to reduce emissions by 3% relative to 1990 levels, but in the excitement of negotiations, her representatives instead agreed to double that amount, to a 6% reduction.

It was expected that the Kyoto-set targets, which applied officially to the years 2008-2012, would be followed by even more stringent reductions. However, in countries like Canada – where even the initial targets looked like economic suicide – the public didn't hear much about these more stringent reductions. It would have been bad public relations to highlight this next, even tougher step.

Immediately after its completion, the Kyoto Protocol encountered political problems. The U.S. Senate refused to ratify the provisions of the Protocol because the senators did not like that the Protocol did not apply to less developed

countries. The Senate's rejection meant that the Protocol could only come into effect if Russia ratified it – the provisions of the treaty meant that it would only come into effect after 55 countries, with a total of 55% of the overall emissions produced by developed countries, had ratified the accord. Since the United States had rejected the accord, the rest of the signatories needed Russia's agreement since this latter country was such a major emitter of greenhouse gases. Only with Russia's participation could the total emissions of the group add up to 55%. However Russia was not inclined to be favorable to Kyoto once the United States was out of the picture. If the US had ratified the Protocol, the least costly policy for the US would have been to purchase large blocks of emission credits from Russia (since there are large areas, like Siberia, with low population and low emissions). With the United States out of the picture, Russian credits were much less valuable. However, there was a possibility that Russia could bank credits to sell later on, should the US change her mind and enter later.

Still, Russia was reluctant to ratify unless there was something more to

be gained. Russian President Vladimir Putin eventually agreed to ratify Kyoto on the very same day that the European Union dropped its objections to Russia joining the World Trade Organization. The Protocol thus came into force on Feb. 16/05, a set number of days following the final ratification vote.

Now many industrialized countries were committed to reduce their emissions by various amounts by 2012. For Canada, whose population was growing substantially, the provisions of Kyoto would have meant cutting business as usual emissions by 30% or more by 2010. One can well imagine the recession represented by a reduction of that percentage in the economic activity in the country! However, other than verbal support, Canada actually did very little. And in 2011 she withdrew her participation altogether.

BIG EFFORT, NO RESULTS

Now as 2013 dawns however, it is time for an evaluation of what Kyoto has actually achieved. The expectation was that on a worldwide basis, carbon emissions should have fallen to a level 5% lower than in 1990.

The countries that continued with the program, did manage to reduce their collective emissions by about 16%. This, unfortunately, had absolutely no positive impact on worldwide emissions. In the base year 1990 emissions of the developed nations accounted for about 66% of total emissions, and now their contributions have fallen to below 50%. However the net effect was that during this time worldwide emissions actually surged upward by 50%!

ECONOMIC COLLAPSE/ OUTSOURCING ALLOWS EUROPE TO HIT THEIR TARGETS

It was economic conditions, more than policy support, that led to emissions reductions in Central and Eastern Europe. By 2010, Russia's carbon dioxide emissions were 34% lower than in 1990, and the Ukraine's had fallen by 59%. A commentary in *Nature* declared: Eastern Europe at the time of the collapse of the Soviet Union "was notorious for inefficient, energy-intensive industrial production, much of which – from a Kyoto perspective – conveniently stopped after the fall of the Berlin Wall."

Nature also noted that at the same time the European Union:

was de-industrializing too, switching from energy-intensive production activities toward service industries, in part because Chinese industries were outcompeting industries in Europe.

Since 2000, as a result of such trends, carbon emissions in China have nearly tripled and those in India have doubled. Thus, as heavy industry was exported to India and China, the resulting consumer goods were imported back into the developed countries. People were not reducing their carbon footprint; they were merely moving the imprint farther away. There was no overall reduction in global emissions.

All that was achieved, was a transfer of wealth, not of climate amelioration.

The Europeans had actually done this to themselves. By switching to more expensive renewable energy, they ensured that their industry could not

compete with regions of the world not bound by the Kyoto provisions.

FOOL US ONCE...

One expert, writing in *Nature*, suggests that the economic policies against carbon emissions, mandated by Kyoto, need to be substantially changed. Instead of merely calculating actual emissions within a country's borders, Dieter Helm suggests that we take into account all the energy used to produce the goods consumed by any country. For example, steel may have been produced in country A (with resulting substantial emissions), but the cars made from it were bought by country B. Thus the carbon emissions for the steel production should be added to country B's total. For example, he says, in Great Britain, from 1990 to 2005, carbon emissions fell by 15%. However the manufactured goods purchased by Great Britain during this period represented a 19% higher level of emissions than in 1990. This is a huge difference! If this is how emissions are to be calculated, there will be major pressure on countries to reduce their purchases of goods manufactured anywhere in the world. The overall effect would be to depress all economies, and this is certainly what the climate change advocates would like to see. However these are the same people who brought about the disaster of Kyoto, in the first place. They don't mind experimenting on a global scale with people's livelihoods.


As the effective period for Kyoto drew to a close, there were, of course, further meetings with the objective of extending and strengthening the Kyoto mandate. However three countries have announced that they will not participate in a second round of negotiations. These are Japan, New Zealand and Russia. The latter country was still hoping to sell saved up carbon credits, but when told this would not be allowed, Russia withdrew. Once the promise of economic advantage disappeared, so did Russian interest. The journal *Nature* observed regretfully that further Kyoto conferences seemed to be largely an exercise in public relations that, "allow participants to be seen to be taking

Canada intended to agree to reduce emissions by 3% relative to 1990 levels, but in the excitement of negotiations, her representatives instead agreed to double that amount, to a 6% reduction.

climate change seriously while actually doing very little."

CONCLUSION

All along, despite the many idealistic words, the issue seemed to be about money. Some countries, like Russia, supported the Protocol because they hoped for an economic benefit. Others, like the European Union, perhaps really did hope to contribute to improved world conditions. They certainly absorbed an economic hit in the process. And yet others, like Canada, did little once they had ratified the protocol.

The take home lesson is that governments need to more carefully consider any side effects before they embark on major untested policy initiatives that have the capacity to affect so many people's lives. This is particularly so concerning issues which are as controversial as "climate change." We don't need any more disasters like the Kyoto Protocol, which cost many countries a lot of money while the actual results on emissions were the exact opposite of what was desired. 



A Christian response to **EARTH DAY**

by Doug Phillips

God tells us that the wonder of Creation is supposed to point people to the Creator.
However some, in their rebellion, have chosen to worship the Earth instead of its Maker.

*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.
– Romans 1:20*

All men are religious because all men have an object of worship. All men have faith in something. In the end, men will either worship and serve the creature, or they will worship and serve the Creator. But they will worship something. In the 18th century, many began to worship the mind. The religion of that day was rationalism. In the 19th century, this god morphed into scientism. But science failed to provide the answers to ultimate questions. The men of the 20th century looked for a more immediate solution to the problems of humanity – they chose to worship the State. This failed. Statism proved to be a harsh taskmaster. In the absence of any real solutions from rationalism, scientism, and statism, men fixed their attention on a new god – or rather, an ancient god that just needed a new facelift. That god is the earth.

THE 21ST CENTURY GOD

21st-century men are earth worshippers. They are sanitized pantheists. Of course, they don't call themselves pantheists or earth worshippers, but religious devotion to the material world is the essence of this modern faith.

This religious devotion to the material world as god comes in many shapes and sizes, but it has become ubiquitous in our culture. The new pantheism is at the heart of the green movement. It is reflected in the priorities of Hollywood, in the agenda of politicians, and in the curriculums of the government schools. It is found in the marketing campaign of Madison Avenue, in the reality TV shows of cable television, and sadly, even in pulpits across the nation. The worship of the creation has become a defining undercurrent in our culture, even as it is reshaping many of the cultures of the modern world.

And this is one reason why on Monday, April 22, millions of people (perhaps billions) representing the countries of the United Nations will stop to celebrate the high holy day of this religion as they pay homage to the god Earth. Of Earth Day, evolutionary anthropologist Margaret Meade once explained that:

Earth Day is the first holy day which transcends all national borders, yet preserves all geographical integrities, spans mountains and oceans and time belts, and yet brings people all over the world into one resonating accord, is devoted to the preservation of the harmony in nature and yet draws upon the triumphs of technology, the measurement of time, and instantaneous communication through space. Earth Day draws on astronomical phenomena in a new way – which is also the most ancient way – by using the vernal Equinox, the time when the Sun crosses the equator making the length of night and day equal in all parts of the earth. To this point in the annual calendar, Earth Day attaches no local or divisive set of symbols, no statement of the truth or superiority of one way of life over another.

Should Christians care about the earth? Not only must we care about it, we have a holy duty to engage the earth. The difference between the objectives of biblical Christianity and radical environmentalism can be found in the religious assumptions of both groups.

FOUR LIES OF THE RADICAL ENVIRONMENTALIST MOVEMENT

With Earth Day comes billions of dollars worth of environmentalist propaganda driven by their religious worldview. Some of the themes you can expect to hear repeated this year include the following:

1. THE EARTH IS OUR MOTHER

The very expression “Mother Earth” is popular parlance in our culture and reflects the old pagan longing to worship the physical world. Modern environmentalists, with their devotion to the idea that Man is just another life-form to spring from the womb of the earth on the evolutionary journey of life, speak openly about earth being the mother of man.

2. HUMAN LIFE HAS NO GREATER INTRINSIC VALUE THAN ANIMAL LIFE

The notion that Man is an insignificant blip in the universe and that our planet is almost as insignificant as Man is an oft-repeated concept of the modern environmentalist movement. Radical environmentalists complain about the carbon footprints of humans, and the sin of “Speciesism” – Man discriminating against lower life-forms.

3. THE GREATEST CRISIS FACING HUMANS IS THE DESPOILING OF THE EARTH

From the media campaigns of former Vice President Al Gore, to the film agenda of *Avatar* (and soon *Avatar 2* & *Avatar 3*), radical environmentalists want you to believe that the single greatest problem facing humanity is the environmental destruction of earth.

4. ABSENT A RADICAL SHIFT IN PRIVATE PRACTICE AND PUBLIC POLICY, THE ENVIRONMENTAL

“the most ‘insignificant’ human life (insignificant only in the eyes of man) is of inestimably greater value than that of a blue whale, a snail darter, a spotted owl, a mountain, or a tree.”

WEEKS



...on Monday, April 22, millions of people (perhaps billions)... will stop to celebrate the high holy day of this religion as they pay homage to the god Earth.

CRISIS WILL LEAD TO THE END OF LIFE ON EARTH

Modern pantheists care deeply about the future. One thing is clear: Radical environmentalists have their own eschatology. They see the end of the world coming because of nuclear waste, global warming, the loss of rainforest in the Amazon, or any of a host of perceived environmental hazards.

FOUR CHRISTIAN FOUNDATIONAL TRUTHS ABOUT THE EARTH

1. THE EARTH IS WITNESS TO THE POWER AND AUTHORITY OF GOD THE CREATOR WHO ALONE MAY BE WORSHIPPED

The Bible teaches that the very existence of the Earth is a reminder to all men of the eternal power and Godhood of Christ, so that they are without excuse (Romans 1:20). It reminds us that as long as the Earth continues, the promises of God will remain faithful (Genesis 8:22; Deuteronomy 7:9). Significantly, the Bible warns us that the consequence for Man rejecting the witness of creation is that he worships creation itself (Romans 1:22-25).

2. THE EARTH WAS MADE FOR THE GLORY OF GOD AND THE BENEFIT OF MAN WHO WAS MADE THE PINNACLE OF CREATION AND OF INFINITELY GREATER VALUE THAN ANIMALS OR THE EARTH ITSELF:

Man is the pinnacle of creation and has more eternal value than the earth or any of the creatures who live on it (Psalm 8:5). Man is not a carbon footprint; he is the image-bearer of God. This means that the most “insignificant” human life (insignificant only in the eyes of man) is of inestimably greater value than that

of a blue whale, a snail darter, a spotted owl, a mountain, or a tree.

3. THE EARTH HAS BEEN PLACED UNDER MAN WHO HAS A MORAL OBLIGATION TO SUBDUDE IT AND TO EXERCISE WISE STEWARDSHIP OVER THE EARTH

Man is God’s appointed steward on Earth, and his core mission is to be His agent of dominion over it. Toward this end, God has placed all things under Man to be used for his benefit and to be carefully stewarded and cultivated for God’s glory. “Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet” (Psalm 8:6).

4. THE EARTH IS NOT THE GREATEST CRISIS

The reason why the Earth suffers is because of man’s sin that has plunged the Earth into judgment. Man brought death and judgment to Earth. In fact, the whole creation is groaning and waiting redemption (Romans 8:22-23). Despite the righteous judgment of God on Earth, He is merciful and promises the continuation of the seasons and the fundamental stability of the planet until the end of time (Genesis 8:22), at which there will be a new Heaven and new Earth (2 Peter 3:13).

CONCLUSION

All men are religious because all men have an object of worship. In the end, they will worship and serve the creature, or they will worship and serve the Creator. But they will worship something.

Earth Day, and the radical environmental movement that spawned

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this high holy day of pantheism, are at war with the Gospel because they perpetuate false worship. The Christian response to the idolatry of Earth Day might be reduced to this simple thought: Jesus Christ is the Creator, and He alone is to be worshipped. He created Man as the pinnacle of creation and determined that humans would be the only part of creation to be made in the very image of God, and that Man as the image-bearer of God would rule over the Earth.

On a practical level, this means that Christians need to stop allowing the radical environmentalist movement to define the issue. We must cease from being the tail and become the head on the question of our duties, privileges, and responsibilities vis-a-vis creation. The Bible has a great deal to say about our use of the resources of the world and our relationship to the Earth. Of all people, Christians who honor the Creator should have a passion for creation. We are losing the debate through subversion, silence, lack of vision, and because of the Christian community's fear of the God-ordained, perpetually valid, creation precept called "The Dominion Mandate." This mandate directs Man to rule over the Earth, subduing it and taking dominion over it for his benefit and for God's glory. Implicit to the Dominion Mandate is the duty of Man to cultivate, wisely manage, and carefully steward the planet.

Finally, Man's problems will never be solved through the elevation of human reason, the power of science, or the interventions of the state. Nor will rescuing the biosphere of planet Earth save Man or ensure him a future on this planet. You cannot save the Earth. But human beings can be saved. And the only hope of salvation is found in Jesus Christ – the Creator! It is this Creator through whom we live and breathe and who by the very power of His word holds the worlds together. He will someday establish a new Heaven and a new Earth and will bring all of His people into Glory. 

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ÉGLISE RÉFORMÉE ST-MARC PASTOR BERNARD WESTERVELD

THE BIGGEST ENVIRONMENTAL CRISIS

Definite, immediate crises are being caused in the name of solving distant, hypothetical ones

In 2010 in Goya, Argentina, Francisco Lotero and Miriam Coletti ate a meal with their two young children. Then Lotero and Coletti killed themselves. Fear, like guilt, is a terrible thing. It can drive people frantic. Before killing themselves, Lotero and his wife first shot their children. Their suicide pact, explained in a note left on the kitchen table, was prompted over fears about global warming. One can only imagine the fevered discussions around their kitchen table, their painful conclusion that the only way to reduce their carbon footprint was to destroy their family.

There is so much to be fearful of today – a seeming endless number of crises. We are all familiar with the litany of our ever-deteriorating environment. Images of drowning polar bears, melting icebergs, groaning trees, dirty air, and overall environmental mayhem clog our emotional arteries. It is easy, then, to become panicked.

Easy, but not helpful. Not every crisis is a real one.

Would the Loteros have reconsidered self-murder if the planet had actually not warmed over the last sixteen years? It has not. If only they had only known that the hypothesis of human-caused global warming is now so scientifically untenable that it must be rebranded as “climate change.”

THE REAL KILLERS

Are there real environmental problems? Without a doubt! But are the polar bears in danger? No they are not. Polar bear populations are larger than ever before in human history.¹ Polar bears are in more danger of being hit by an asteroid than being killed due to global warming.

Of course, now we could start worrying about asteroid strikes. After all, potential human deaths from an asteroid strike are staggering! Instead we should recognize the insanity of fretting over vanishingly remote possibilities. We should not worry about vague potential disasters that may occur

one hundred years from now when we are faced with definite, pressing crises in the here and now.

You see, there are real problems. North Americans quietly suffer the hardship of increased grocery prices as the cost of corn spirals up due to government edicts. For the sake of the environment, the government has said we must have ethanol in our gas, and ethanol comes from corn. So with this new demand for corn as fuel, the price of corn as food has gone up, up, up. What we in wealthy North America find a painful inconvenience is certain death for others in less prosperous countries who might otherwise buy and eat the 40 per cent of the American corn crop diverted to biofuel.² Ethanol in our gas tanks not only destroys engines, it is an assault on the millions of people who are desperately clinging to the edge.

But this genuine, immediate and pressing crisis – brought on by misguided environmental policies – is not given near the attention that weather forecasts for the end of the century receive.

MALARIA: A GENUINE ENVIRONMENTAL CRISIS

Malaria is another genuine crisis. Arguably the greatest environmental tragedy of the last forty years is the needless death of over fifty million people due to malaria. This is more people than Hitler killed, twice as many as Stalin killed, and approaching as many as Mao killed. And it is the direct result of eco-hysteria.

It is arguable that in the history of the world there has been no greater killer plague than malaria... Today over three billion people cope with its debilitating effects.



There are real, immediate crises to solve, including one, begun in the name of environmentalism, that has the government requiring the conversion of corn to fuel, even as people starve for food.

...the greatest environmental tragedy of the last forty years is the needless death of over fifty million people due to malaria. This is more people than Hitler killed, twice as many as Stalin killed, and approaching as many as Mao killed.

For environmental activists, the facts about malaria are an inconvenient truth that conflicts with their ideology. Some have argued that malaria is a tropical disease greatly expanding due to global warming. The reality is that even during the Little Ice Age hundreds of years ago, when the River Thames froze over, malaria was rampant in Essex marshes.³

Ague, as it was known, is common throughout human history. At least three million people a year died of malaria just a century ago. In the early 1920s an epidemic swept the Soviet Union as far

north as the Arctic Circle, killing about six hundred thousand people.

The New England puritan Jonathan Edwards suffered severely from malarial fevers. When New England was first settled yellow fever and malaria were common diseases, persisting well into the twentieth century.⁴

Pioneers to Wisconsin were no strangers to malaria⁵ and in 1878 the *New York Times* reported malarial outbreaks in Brooklyn and Coney Island.⁶ Malaria epidemics were once common in Canada;⁷ infection rates

up to 60% and death rates of 4% were reported among laborers in Ontario.

Surely no one would blame these outbreaks on global warming. Neither are these places tropical paradise then or now.

It is arguable that in the history of the world there has been no greater killer plague than malaria. The numbers are staggering. Today over three billion people somehow find the strength to cope with its debilitating effects. Those people are largely in the impoverished South.

You see, malaria was eliminated in the West and North because of the invention of the miracle pesticide DDT. However, soon after the first Earth Day in 1970, as eco-hysteria drove public policy, DDT was banned in the United States.

DDT is not without its detriments. But, in the absence of effective and affordable alternatives, when one weighs the costs of the use of DDT versus the benefits of the elimination of disease-ridden mosquitos, it is a small price to pay.

Anyone who has lost a child or parent understands this. In Africa a child dies



In Africa a child dies because of malaria every thirty seconds, and someone is infected every twelve seconds.

A scene from the documentary *3 Billion and Counting* showing a malaria victim, one of the millions who will contract it this year.

because of malaria every thirty seconds, and someone is infected every twelve seconds. This is a clear and present legacy of eco-hysteria. This is another genuine, immediate and pressing crisis!

Christians may be attracted to the environmental movement because they understand they must be good stewards of God's creation. But they are mistaken to think the work of the environmental movement is the work of the Lord. It is not enough to have good intentions. In this regard, environmentalists are beginning to drown in credibility problems.

In 1970 Joni Mitchell sang with self-righteous moral outrage, "Hey Farmer Farmer, put away that DDT now. Give me spots on my apples, but leave me the birds and the bees."

Poor farmer farmer had no choice choice. In spite of questionable science, the heavy hand of the federal government slammed down, and within a year of Mitchell's song becoming a hit, DDT was banned in the United States. No problem for Americans and Canadians – spraying had already eliminated malaria and yellow fever. But a big problem for parts of the world still suffering the scourge.

The American ban reverberated around the world. Africans could actually afford to use DDT, had they been allowed. But large, multinational green organizations with massive budgets blew the risks of DDT so out of proportion that it became virtually impossible to use it. After the US ban, worldwide deaths from malaria

skyrocketed, as did the budgets of the green multinationals.

The environmental groups congratulated themselves on a prodigious victory, on being caring people. The fact is that organic coffee is more dangerous than equal concentrations of DDT. Joni Mitchell could have had "the birds and the bees" without fifty million humans needing to die from malaria.

Today DDT is still the best agent against mosquitoes. Despite decades of rhetoric against it there is nothing anywhere near as good or as safe.

But the hysteria of radical environmentalists, who worry more about overpopulation than human rights, knows no reasonable boundaries. Environmental activists should be ashamed of their role in promoting the demonization of a cheap life-saving pesticide. Instead they receive Nobel peace prizes.

This is not environmental justice. It is scandalous eco-hysteria, with terrible results.

CONCLUSION

The fragile "Earth in the balance" scenario is fake. It satisfies emotional needs, but does not comport with the data. It does not comport with scientific data.⁸ And it does not comport with biblical data, such as Genesis 8:22: "While the Earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The greatest challenge facing mankind, the biggest crisis, is not ultimately environmental. We are not mere products of our environment, as evolutionists and materialists teach. The greatest problem is spiritual. This sin problem leads to all the other problems that we so keenly feel. The problem is that of distinguishing reality from fantasy, truth from propaganda.

World Malaria Day comes three days after Earth Day. Ironically, if it were not for Earth Day there would be no World Malaria Day. RP

End notes

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James Wanliss has a PhD in Physics, and blogs at Wanliss.com. He is the author of a book about the environmental movement and how its efforts often conflict with God's call for Man to have dominion over the Earth. It is called *Resisting the Green Dragon*.

Dealing with a difficult situation at work...and elsewhere

by Sharon L. Bratcher

I had a young co-worker, "Bill," who wore a baseball cap with an offensive imperative on it. I hated the wording and avoided looking at him/it. I requested that the boss ban it and though he tried once, it seemed a lost cause. Bill and I had a good working relationship, but I was afraid to approach him, partly because of how other employees might react. I assumed that Bill considered it a humorous cap, but I didn't want to view it continuously throughout the day.

I thought about how in Matt 18:15 God says that we should go directly to speak to our brother or sister who is offending us (and who may have no idea he is offending us).

But should I apply this to my non-Christian co-worker? Confronting other people seems to be the very action that scares everyone the most, and yet, if we think it through, it is definitely the way that we would prefer to be treated, isn't it? So even if Matt. 18 wasn't directly applicable, I knew that the Golden Rule of Matt. 7:12 certainly was. I prayed for courage, and then began thinking of a wise way to approach the situation (James 1:5).

I determined exactly what to say and how to say it. The next time Bill wore the cap I watched for an opportunity to speak with him alone. My stomach was in tight knots. I felt sure of my approach, yet fearful to actually carry it through. Here is how it went.

"Bill, can I talk to you for a couple of minutes?"

"Ok."

"Bill, I want to ask you not to wear that particular baseball cap to work anymore, and I want to explain why. It has a command on there that tells the reader to do a certain action that I find

objectionable. As a Christian I try to keep my mind pure but those words bring images into my mind, causing a battle. You don't really intend to tell everyone to do that, do you?"

"Oh, no, it's just supposed to be funny, that's all. I'm not like that."

"I didn't think so. Here's the thing, Bill. I really like your face. You are very expressive and you smile a lot and I like to look you right in the eye. But when you wear that cap, I strongly prefer not to look at you when we're talking, because I do not want to read those words. So, would you be willing to stop wearing it to work?"

Bill thought for a minute. Then he said,

"Because you respected me and took the time to talk to me directly about it and not just go around me, I respect that, and I won't wear it here anymore."

Bill was not a Christian, but God helped me overcome fear and implore him calmly and directly, with respect, and the problem was solved. And this episode reminded me of the pressing need to apply Matt. 18 to our brothers and sisters when they have sinned against us. Too often we shake in our boots, afraid of someone's anger or the loss of his esteem. That might be a legitimate fear – Bill might have told me "Tough – I'm wearing it anyway." But then he would have at least understood why he saw me avoiding his face afterwards. But we can't let our fear get in the way of our love. If our brother or sister is sinning, then we must confront them. We wrong them with our passive-aggressive behavior when, instead of speaking, we, bit by bit, back off from the friendship. We are then, ignoring the admonition to "Lie not one to another" (Col 3:9) because we give excuses rather than solving the problem.

So we must instead do as the Lord instructs. He gives wisdom and courage in all situations (Isa 41:13).

RP



REVIEWS

AMAZING AND TRUE

BY JON DYKSTRA

A PROMISE KEPT

BY ROBERTSON MCQUILKIN



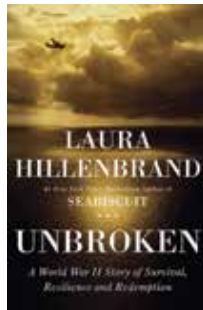
A Promise Kept is the true story of a man putting his wife's needs and wants ahead of his own. That's what husbands are called to do (Eph. 5:25) but to consistently, repeatedly love our wives as Christ loves his Church is a struggle, so when a man is doing it it is awesome to see. We can't help but see God in it; we can't help but praise God for enabling a man to love his wife like that.

A Promise Kept is about the decision Robertson McQuilkin made in 1990 to step away from his prestigious and influential role as a Bible college president so he could stay home and care for his wife Muriel. She had, years earlier, started showing signs of Alzheimer's and as the disease progressed it became clear she would need full-time care. It was suggested she be put in a home, but, as Robertson noted in his resignation speech, when he was near her, she was calm, and when he was not, she would get anxious and scared. In the same speech he noted it was an easy decision to make: he had promised to care for Muriel until "death do us part" and he considered it an honor to care for her.

This a very short book – just 90 pages – but profoundly beautiful.

UNBROKEN: A WORLD WAR II STORY OF SURVIVAL, RESILIENCE, AND REDEMPTION

BY LAURA HILLENBRAND



One of the least amazing things about Louis Zamperini is that he took up skateboarding in his eighties. But it shows the determination that had him competing as a 5,000 meter runner at the 1936 Berlin Olympic. It also reveals the attitude that led the young Louis to steal a Nazi banner when the Games concluded.

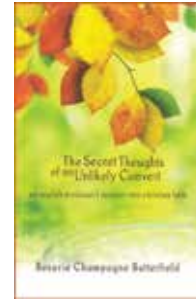
These two qualities would be vital to him when, during World War II, his plane crashed and Louis found himself on a tiny raft in the middle of the vast Pacific Ocean. His chances of being found by searchers were remote, but if the small craft continue to drift west there was a chance it might make it to land – islands occupied by brutal Japanese forces.

The redemption mentioned in the subtitle is *true* redemption. Louis starts the story as a thief and a punk. As an airman in World War II he bunks in a cabin plastered with pornography. Many of the Japanese soldiers he meets are sadistic and perverse. So we see evidence of the Fall in this book (described with restraint). But the most amazing thing Louis is able to do is something he knows comes from completely outside his own abilities. God enables Louis to repent and forgive.

This is the best biography I've read – an amazing story told by a superb storyteller – and I would highly recommend it to adults interested in World War II, history and, of course, stories of redemption.

THE SECRET THOUGHTS OF AN UNLIKELY CONVERT

BY ROSARIA CHAMPAGNE BUTTERFIELD



12 words: Postmodern, lesbian activist, university English professor becomes Reformed Christian homeschooling pastor's wife.

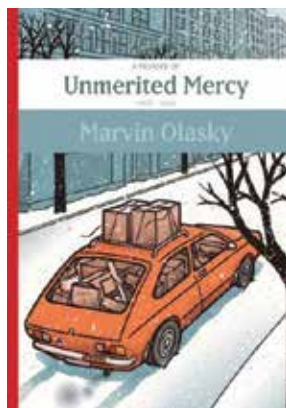
Intrigued yet? There is so much to love and so much to learn from this book. One of the biggest lessons is in how God got the attention of this professor. After she wrote an article in the local paper critiquing Promise Keepers she "received so many letters... I kept empty Xerox paper boxes on both sides of my desk, one for hate mail, and one for fan mail." But one of the letters she received wasn't so easy to categorize. It was from a Reformed pastor, and instead of commending or condemning her, it was "a kind, inquiring letter." The pastor wanted to know "how did you arrive at your interpretation? How do you know you are right? Do you believe in God?" The letter concluded by inviting "me to call its author to discuss these ideas more fully." After a week of repeatedly throwing out the letter and then digging it back out of the recycling that's what she did.

One caution: In the course of her conversion the author is confronted with, and takes on so many different theological issues (adoption, homeschooling, the Regulative Principle, etc.) it's likely readers will find some point on which they disagree. But for a discerning adult, that is a minor issue. And to them this book is highly recommended.

Jon Dykstra and his siblings blog on books at ReallyGoodReads.com.

UNMERITED MERCY

BY MARVIN OLASKY



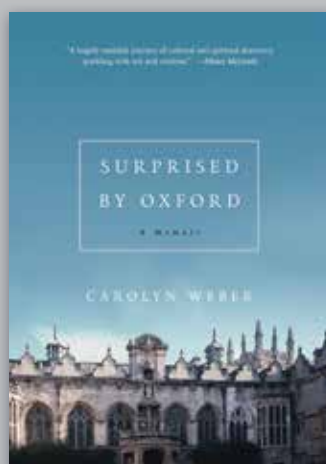
Marvin Olasky is the editor-in-chief of the Christian newsmagazine *WORLD*, and a Presbyterian elder. He is a godly man and a good leader.

But it wasn't always so.

In *Unmerited Mercy* Olasky shares how God brought him from "card-carrying Communist to Bible-carrying Christian" through a tumultuous 28-year period in his life. The tumult started soon after his entry into Yale in 1968, and peaked after a trip to the USSR where he was supposed to learn how to be a Soviet operative. The book concludes with Olasky serving as an advisor to President George W. Bush. Quite a transition!

Olasky makes clear, however, that it was not a transition of his own making. Indeed the most wonderful part of the book is how clearly the author shows God working in his life. It was God's grace, and not his own smarts or initiative, that brought Olasky to where he is today.

Though it is small book – only 131 pages – there's a lot packed in it. Olasky has lead a very exciting life. If you want to learn more you can visit WorldMag.com/OlaskySeries and listen to a series of interviews the author gave about each of the chapters of the book.



SURPRISED BY OXFORD

BY CAROLYN WEBER

In the fall 1994, Carolyn Drake (now Mrs. Weber) was a graduate student arriving at Oxford University in England on a full scholarship to study Romantic literature. She grew up in London, Ontario in a home very disrupted by an unstable and unreliable father. Even though she had a loving relationship with her mother and siblings, her poor relationship with her father left her with a great longing. She arrived at Oxford an agnostic; she left Oxford a Christian. *Surprised by Oxford*, like Oxford scholar C.S. Lewis' *Surprised by Joy*, chronicles her conversion that first year.

Because she didn't have much time or money, the author found it difficult to communicate with her mother by letter or phone calls. A fellow student, a young American man referred to in the book as TDH (tall, dark and handsome), introduces her to email. He also introduces her to Christianity. He becomes her friend, her mentor and, perhaps especially, her challenger. TDH, raised in a Christian home, makes the author rethink and re-evaluate everything she's believed. He and others, patiently and gently, with God's Word, cause the author to question her worldview and recognize her yearning. She gradually, and sometimes reluctantly, comes to see everything through the eyes of faith in God, including gaining a new perspective on the writings she is studying. Miss Drake also learns, like all believers, that the Christian life is not without doubts and difficulties but that God also has a purpose in these things, and there is joy nevertheless.

This book is also a treasure for anyone who loves literature, poetry and philosophical discussion. The author shares all the wonders of Oxford, England, from the ideas to the traditions to the food. *Surprised by Oxford* is also for anyone who knows that Christianity and academia are compatible, that "intelligent Christian" is not an oxymoron.

One caution: while the author goes from agnostic to Christian, she isn't led to a fully Reformed understanding of the Gospel. That means the book does require some discernment from readers, but for those with a mature understanding of God's sovereignty and grace, this will be a really good read.

– reviewed by Margaret VanAssen



The infamous sign above the entrance to Auschwitz:
"Work sets you free."

DENIS' DILEMMA

by Christine Farenhorst

Most of us will never be faced with the horrific things that happened to Job. Maybe we've even heard his story so often that the terrible events in his life have lost their horror. But just think about losing your children, and all your possessions in one day; imagine what it would be like to be covered with loathsome, excruciatingly painful sores from head to foot; and, lastly, and perhaps worst of all, contemplate having your spouse and your friends not believe in your integrity.

Over the centuries there have been a good many people who have faced bad problems – problems we can't even begin to imagine. The question is: Is God present in these problems? Or is He a silent God – One whose eyes have no compassion; One whose hands are tied; and One who like the Baal of Elijah's day, has fallen asleep?

BATTLE OF BEDA FOMM

Denis Avey was a young man on the cusp of adulthood when the Second World War broke out. A red-headed bundle of youthful energy, he enlisted in the British army for the sheer adventure of it all. He had no idea what exactly he was getting into, but he did, in a vague sort of way, want to do the right thing. Trained for a few months, he excelled in most activities. A crack shot, he had been well coached by his father in how to handle a rifle since he was a young boy. Finishing boot camp with a burst of enthusiasm, he kissed his parents and his sister goodbye, boarded a ship with other enlisted men, and set sail for Africa to encounter the Italians stationed there.

Life in the African desert, where

Denis and his corps were stationed, was difficult. Rations were inadequate, hygiene was poor, and water scarce. There were maneuvers, strikes, raiding parties, and bomb attacks. Frequent patrols became battles for survival. It reached the point that Denis stopped reading letters from home. He felt that reading them would make his chances for survival less likely, would make his thoughts and reactions less focused. Consequently, he put both home and his loved ones out of his mind.

In the Battle of Beda Fomm, in which Denis took part, more than 130,000 Italian prisoners were taken by the Allies. A race across the desert allowed the Allies to finish off the Italian 10th Army entirely. But there was no great victory party by the men involved – only a sense of relief. Mangled bodies, twisted cars, body parts spread over a wide area, all made the triumph rather ghastly and became the stuff of which nightmares were made.

CAPTURED

Towards the end of 1941 Denis, together with other soldiers, boarded a ship called Mauretania. It was heading

out towards Tobruk in Northeast Libya. The idea was to push German forces under Field Marshal Erwin Rommel back, and recapture some territory.

Landing, the Allies took part in a battle called Sidi Rezegh, a battle in which Denis was taken captive by the Germans. Along with other Allied prisoners, Denis was loaded onto a cargo boat. However, this boat was torpedoed while sailing by Greece. Providentially, Denis escaped with his life by jumping from the boat. Hanging onto some wood, he made it to shore, only to be recaptured by the Germans.

Taken to a prisoner-of-war camp, he spent a miserable year of deprivation in Italy. Eventually, together with other Allied soldiers, Denis was moved by cattle truck to a number of different concentration camps, the last of which was in Graudenz, Poland. With his hair cropped short, he was photographed from the front and from the side. A number hung from his neck proclaiming that he was now prisoner 220543.

Up to this point in time, Denis had encountered much of the sinfulness of mankind. He began to conclude that God was probably not present – that He could not be. Denis was a young man of action. He loved taking charge – he loved doing. Transposing his own feelings onto God, he was convinced that God, if He could do something, would. But Denis was about to see more.

WORKING WITH "STRIPEYS"

His time at Graudenz was of short duration. With a number of other men, he was put back onto another cattle train and shipped to yet another camp



Some of the 130,000 captured Italian soldiers from the Battle of Beda Fomm.

He was now truly in Auschwitz and as he stood among the innumerable other skeletal figures, he was counted once again.

just a little south of a Polish town called Oswieçim. The Germanized version of the name Oswieçim was Auschwitz, but neither Denis nor his fellow prisoners had any idea as to the infamy of the place.

The day after they arrived, Denis and the other prisoners were marched out of their quarter to work. Off they trudged, through fields and woods for a mile and a half, until the countryside vanished. Ahead they beheld a large building site with smoke pluming from multiple chimneys. They could also see that the place was literally crawling with thousands of tiny figures – figures dressed in tattered, striped shirts and trousers that looked like pajamas. Moving about like grey shadows, they were immediately dubbed “the stripeys” by Denis’ group.

The Allied prisoners were split into work Kommandos of twenty to thirty men each and were ordered to carry building materials and heavy pipework around the site.

The Jewish prisoners, although on the same site, were initially kept away from the Allied prisoners. Any who talked risked being shot or beaten to death.

At night, Denis and the other Allied prisoners were marched away from the building site through the woods and fields back to their camp, whereas the Jews were marched off to a different destination – a destination about which Denis was unclear. But he did notice

almost immediately that the Jews were constantly being beaten for any slight infraction, for any perceived wrong, or simply because an overseer, a Kapo, wanted to beat them.

Buildings were being erected everywhere. Narrow railway lines ran along each block, bringing in the necessary materials. The Jews were everywhere also – and Denis was horrified as he slowly realized that they were deliberately being worked to death. Within him grew the perception that Oswieçim had been totally abandoned by God, otherwise... Then he stopped thinking and wondered what the sickly stench coming from the distant chimneys meant.

Over time, the Jews were permitted to work alongside the Allied prisoners. For a few days Denis worked alongside a Jew named Franz. Then one day Franz wasn’t present. When he asked one of the men in his Kommando where Franz was, the man shrugged and said, “He has gone up the chimney.” At that moment Denis realized what the stench was.

ARBEIT MACHT FREI

Early in 1944, the camp of the Allied prisoners was moved closer to the building site, the Buna-Werke of the IG Farben complex, on which they were forced to work eleven hours each day. It meant they were now also closer to the Jewish camp section. In the evening

they could hear screams and sometimes gunshots coming from that direction. Every day Denis and the others continued to see Jews being killed as they worked. Some were kicked and beaten to death, others just collapsed and died of hunger and exhaustion as they fell down in the dirt.

There were little acts of sabotage by the Allied group – small acts that would maybe slow Hitler’s henchmen down just a bit. Labels were swapped, blades were twisted on cooling fans, sand was slipped into axle-bearings, and so on, but these acts did not satisfy Denis. He wanted to see what was actually going on in the Jewish section of the camp.

Befriending a Jewish man by the name of Hans, he hatched a plan in his mind – a plan that would enable him to see firsthand what was happening inside the Jewish camp. He would swap places with Hans and go inside Auschwitz while Hans would go with the Allies for a night of sleep in a half-decent bunk. After some persuasion Hans was willing, but the plan took weeks of meticulous planning. Denis had to learn where the Jews gathered for their march back to camp, and he also had to learn how to copy their weariness, their stoop and their shambling gait. Trading some cigarettes for a wooden pair of clogs, he taught himself to walk as the Jews walked. One of the Kapos was bribed, and two of Hans’ companions

promised to lead Denis inside the Jewish compound. Denis cut his hair with an old scissors and sheared the rest with a blunt razor. He smeared dirt on his face to emulate the grey pallor of the Jewish men. On the fateful day when the exchange was to take place, he was ready when both shifts assembled in their rows to traipse back to their respective camp.

The clothes exchange took place in a shed. Hans received Denis' military tunic and Denis received a louse-infested striped pajama outfit. Then both exited – the one to the Allied group and the other to the Jewish group. The Jewish group was counted – twice – and no one noticed the “extra” Jew or the missing Jew. Those Jews who had died during the day were also counted and were carried back by others on thin boards. The column moved. It moved slowly and gradually, finally arriving at a double-barbed-wire fence. Warily they passed through its gate underneath a sign that read *Arbeit Macht Frei* – work sets you free. The wind blew the stench of the crematoria across the way and Denis noted a skeletal “stripey” dangling from a gibbet. He was now truly in Auschwitz and as he stood among the innumerable other skeletal figures, he was counted once again.

ONE NIGHT

After the count, Denis shuffled after the two men who had been primed to guide him into the sleeping area of the barracks. He almost gagged on the foul air that met him upon entry. Three tiered bunks were grouped around the room and most of the men who filed in simply climbed in and lay without moving. Denis' guides, one of whom was a Pole and the other a German, did the same. The men slept three to a bed, and lay head to foot. Nightly bartering began. From his place, as he was wedged between the two men, Denis heard people bickering over buttons, thread, a nail – anything.

Eventually another putrid smell crept into the room. It was the arrival of the nightly vat of soup. Every one of the one hundred and fifty prisoners in that barracks had a metal bowl – without that

bowl there was no soup and without the soup there was no chance at life.

After they had eaten, Denis softly asked his bunkmates about life in Auschwitz. They told him about a fenced-off hospital where the seriously ill were taken. If they weren't back on their feet within a certain amount of time, the patients were sent off to be gassed. They told him about the *Frauenhaus*, a place where women were used as prostitutes. They told him about the cruelty of the Kapos – fellow prisoners who were put in charge by the Nazis. And then it became silent. Denis finally drifted off, only to be woken in the early morning hours by a Kapo storming through, kicking the bunks, telling everyone to get up. Breakfast was a piece of black bread smeared with rancid margarine. Shuffling out, the men were marched back to the construction site. The second change of clothes with Hans went off without a hitch. After the exchange, Denis was, once more, an Allied prisoner of war.

Twice after that incident, Denis tried to swap places with Hans again. The second time, like the first, he spent a night in the Jewish barracks and Hans spent another night with the Allies. The third time, conditions were considered too risky and the plan was abandoned. As well, Denis wrote to England for Ernst, another Jewish man he befriended. He was able to contact Ernst's sister. Through the contact some cigarettes were sent to Denis. He passed these along to Ernst who bartered them away for shoes – shoes that in the end, very likely, saved his life.

During the summer of 1944, the Allies began bombing the IG Farben complex. There were moments of panic and running for shelter. But on the whole, things went on as usual. By early January

1945, Russian gunfire could be heard in the distance and around the middle of that month, the Jews were marched out of Auschwitz for the last time. Their death march had begun. A day or so later, the Allied prisoners were also marched out. It was bitterly cold and no one had any idea as to where they were going.

As they marched, the Allied prisoners passed countless dead bodies – small striped rolls of rags at the side of the road. Food was scarce; sleep was at times in barns, but most often out under the stars and in minus 20-30°C. Some of the soldiers, pulling off their boots, left their toes inside. They passed through Silesia and went on into Czechoslovakia and from there into Bohemia. Escaping from the ranks, Denis was eventually rescued by some Americans and flown back to England.

POST WAR

After the war, Denis' life resumed but he was never able to speak of his experiences. Within himself he considered that he had witnessed humanity's darkest chapter and was sure that no one would be able to understand what he might have to say about it. The nightmares began. Again and again, he relived the hours he had spent wedged between the two Jews as he lay in the bunk in Auschwitz. Terrified that he might make a noise and give himself away, he grabbed his wife by the throat one night as she talked in her sleep. She had red marks on her neck for days afterwards, and the marriage eventually ended in divorce.

Denis told himself that he was in control of his life. He took up judo. He raced cars and took risks. To a certain degree it worked. He remarried and had a rather successful business career.

Denis, and many like him, demand
“fairness” on their terms.

A British tank races past a burning German panzer during the Battle of Sidi Rezegh.



His dilemma as to where God was in the face of suffering, made him angry. He blamed God.

Later, much later, when Denis was an old man, he found out that Ernst, the Jew whom he had helped by giving him cigarettes with which to barter, had made it out of Auschwitz alive. This satisfied him to no end. And in his old age, he finally did record what had happened to him during the war. He was still firmly of the opinion that God had turned his back on Auschwitz; and he was still sure that he was the master of his own fate.

CONCLUSION

Denis, and many like him, demand “fairness” on their terms. What Denis wanted, as he argued from his human

perch overseeing the misery that he had experienced and seen during the Second World War, was for God to give immediate relief from suffering – for God to provide answers as to why these horrible things were occurring. When this did not happen, Denis denied both the power and the presence of God.

The book of Job raises certain questions about suffering. Can good people suffer? Is suffering ultimately about us and our life? Does God owe us an explanation with regard to our suffering?

Denis, the man, voluntarily went into Auschwitz to see and experience the horror he heard about. He wanted to see with his own eyes if these things were

truly happening. Then he left the scene, coming back a second time only to leave again. He despised the fact that there was nothing he could do. His dilemma as to where God was in the face of suffering, made him angry. He blamed God. But the truth was that he did not know God and, consequently, could not be comforted by Him.

For the ultimate and most comforting of all truths is that Jesus, God who became man, voluntarily went to a place much worse than Auschwitz. The truth is that Jesus took upon Himself the indescribable punishment and agony of the cross. The truth is that Jesus died – so that His children can live, can live with Him forever. The truth is that Jesus, rose from the dead, so that His children can rise from the dead, incorruptible.

Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain (I Cor. 15:51-58).

RP

ENDNOTE

Questions have been raised by some journalists as to the authenticity of the actual exchange with a Jewish inmate. I myself see no reason to doubt it. In the long run, the truth of the matter comes down to either accepting or not accepting Denis Avey's words. This extra bit of shadow information certainly adds to his story. But it remains a fact that God knows the true account.



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COMICS

Calvinist Cartoons by EDDIE EDDINGS



C2it

by Daniel Nuckols



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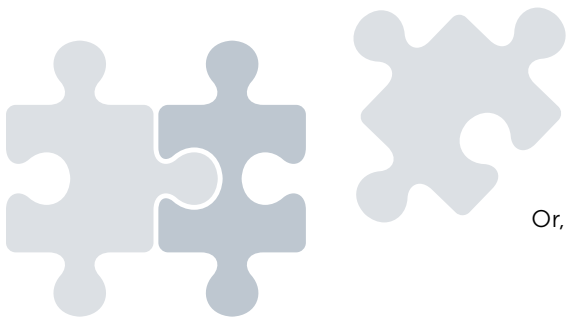


Problem to Ponder #198 – “Inside the Inside Figure”

What is the area of a square that exactly fits inside a circle which exactly fits inside a square of area 64 square cm?

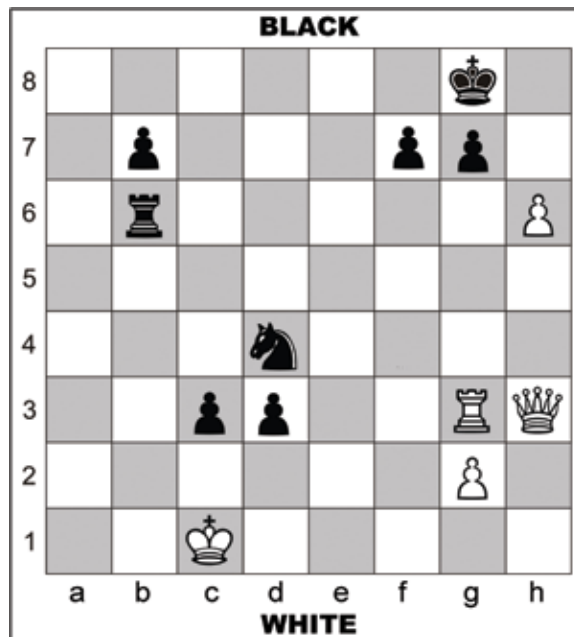
Riddle for Punsters #198 – “A Honey of a Rash”

Barney Bumble-bee came down with a bad rash on much of his body, so bad that he did not want to be seen in public with his _____. She sent him to a doctor who diagnosed it as a case of the _____.



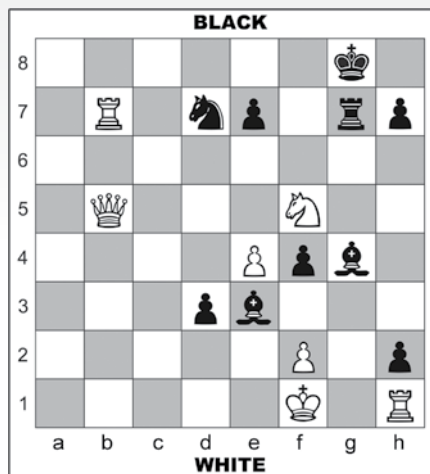
WHITE to Mate in 3
Or, If it is BLACK's Move,
BLACK to Mate in 2

Chess Puzzle #198



Last Month's Solutions

Solution to Chess Puzzle #197



WHITE to Mate in 4

Descriptive Notation

1. N-R6 ch K-R1
2. R-N8 ch NxR
3. Q-K8 ch R-N1
4. QxR mate

OR

1. N-R6 ch K-R1
2. R-N8 ch N-B1
3. RxN ch R-N1
4. RxR mate

Algebraic Notation

1. Nf5-h6+ Kg8-h8
2. Rb7-b8+ Nd7xb8
3. Qb5-e8+ Rg7-g8
4. Qe8xg8 ++

OR

1. Nf5-h6+ Kg8-h8
2. Rb7-b8+ Nd7-f8
3. Rb8xf8+ Rg7-g8
4. Rf8xg8 ++

BLACK to Mate in 3

Descriptive Notation

1. ----- B-R6 ch
2. K-K1 R-N8 ch
3. RxR ch PxR=Q mate

Algebraic Notation

1. ----- Bg4-h3 +
2. Kf1-e1 Rg7-g1 +
3. Rh1xg1 + h2xg1=Q ++

Answers to Riddle for Punsters #197 “Distinguished for Daring”

What metal was used in a plaque given to an exceptionally brave policewoman? It was a copper award.

Answers to Problem to Ponder #197 – “Going Bananas on the Food Intake”

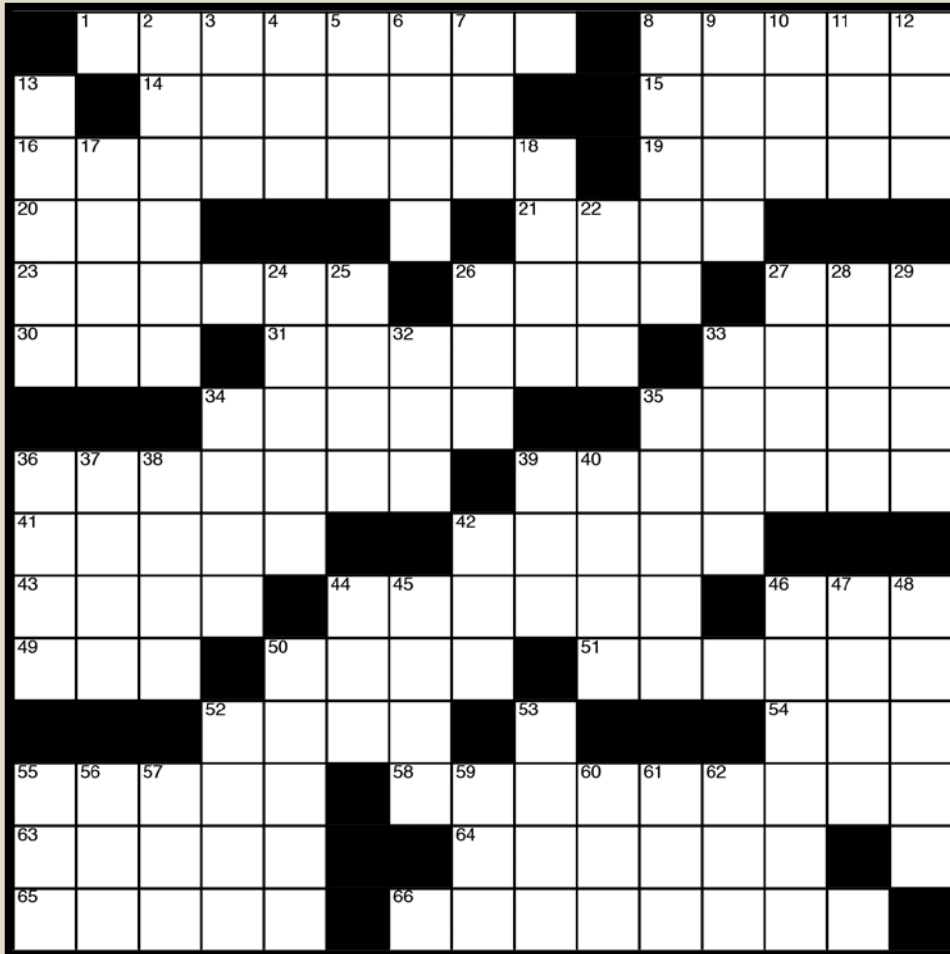
Ten monkeys, over a period of ten days, each climbed one tree a day (a tree that no other monkey had climbed). On each of those ten trees grew ten clusters of bananas with, on average, ten bananas in each cluster. Each monkey ate, on average, one half banana every ten minutes for ten hours of each day (during the ten day period). What was the total number of bananas eaten by the monkeys in the ten days and what percent of bananas on the trees claimed by the monkeys remained uneaten?

Each monkey ate $\frac{1}{2}$ banana in 10 minutes so ate $6 \times \frac{1}{2} = 3$ in 1 hour, so $3 \times 10 = 30$ in 10 hours, so $30 \times 10 = 300$ bananas in 10 days per monkey, **so the 10 monkeys ate a total of $300 \times 10 = 3,000$ bananas in the 10 days.**

Each tree had 10 clusters, each with 10 bananas, so $10 \times 10 = 100$ bananas. Thus the bananas on the 10 trees of each monkey totalled $100 \times 10 = 1000$ and so the trees of all 10 monkeys had $1000 \times 10 = 10,000$ bananas. Thus $3000/10000 = 30/100 = 30\%$ of the bananas were eaten so **70% were uneaten.**

Send Puzzles, Solutions, Ideas to Puzzle Page,
43 Summerhill Place, Winnipeg, MB R2C 4V4 or
robleach@gmail.com

CROSSWORD PUZZLE



SERIES 19 #13

PUZZLE CLUES

ACROSS

- 1. Prophet
- 8. Lessening of effort or intensity
- 14. Planet
- 15. Make amends for; expiate
- 16. Reckless because of despair
- 19. Gossip
- 20. Hail; welcome
- 21. Leah's son
- 23. Kind
- 26. Greek mountain
- 27. Protected shelter
- 30. Before, poetically speaking
- 31. Elicits, or draws forth
- 33. Place of leisure
- 34. Moves to admit passage

- 35. Dignified composure
- 36. Stop from happening
- 39. Altered or improved
- 41. To help, in Paris
- 42. Each one
- 43. Mythological Norse giant
- 44. In fact; truly
- 46. Recreation, for short
- 49. Fast plane
- 50. Lyrical poems
- 51. Kind of tree
- 52. Exhibit
- 54. NT book
- 55. Kind of ray
- 58. Son of Lamech; first metalworker?

DOWN

- 2. Member of an old Jewish sect in Palestine
- 3. Knock
- 4. French season
- 5. Austrian river
- 6. Country formerly known as Persia
- 7. Tiny insect
- 8. Immature stage of an insect
- 9. Small ornamental case
- 10. Thomas, to his friends
- 11. ___ animo = with one mind, unanimously
- 12. Each
- 13. Proverb
- 17. Always
- 18. Other than what's implied
- 22. Curvy letter
- 24. Outcast of ancient times
- 25. Equal
- 26. Approves
- 27. Put down to rest
- 28. Gaelic verse
- 29. Made a living laboriously
- 32. Cdn. province
- 33. Small horse
- 34. Above
- 35. Lost, in France
- 36. Settles a debt
- 37. The outer edges
- 38. Proofread a work
- 39. Map abbr.

LAST MONTH'S SOLUTION



SERIES 19 #12

Joyce



MAY 9 2013!

Join us for the March for Life this May 9

Join thousands of others and to speak up for the unborn in a mass March for Life down the streets of Ottawa to Parliament Hill on May 9.

WHERE: First Baptist Church
140 Laurier Avenue West, Ottawa

WHEN: 10:00 a.m. May 9, 2013.

Before the March you can join us at a Reformed Protestant prayer service co-hosted by Jubilee Church and ARPA Canada. Jubilee's pastor, Rev. George van Popta, will lead the service. There will also be a motivational call to action by Jonathon VanMaren of CCBP and Mike Schouten of WeNEEDaLaw.ca, and an interactive Pro-Life 101 presentation by ARPA's legal counsel André Schutten.

A free, paper-bag lunch is available for all those who RSVP attendance to Andre@ARPACanada.ca

Putting the PROTEST back in Protestant!